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512 stand in the stream up to their hips with their *saris* still draped around
515 them, and if there is a possibility of men in the vicinity, also cover their heads. Water is poured over them or they may immerse themselves. Ordinarily no soap is used, in fact the use of soap is not common to village people, though it is not unknown. After the bath the women come to the shore and by first draping a fresh *sari* about them slip off the wet one without exposing themselves. They do not dry themselves with any towel, though the hair may be rubbed dry with some
512 cloth. Oil is sometimes applied to the body. They next wash the
[296] *sari* they have removed, which is done by beating it with a stick on a flat stone. After being wrung out it is taken home to be hung up somewhere about the house to dry and be ready for use the next day. The *sari* put on at the time of the morning bath is constantly worn until the next bath. The bather may now take a bit to eat, or oc-
[264] casionally she may have her morning meal, though it is more usual for her to wait until the men have been fed or she takes what is left. The husband usually returns from work about mid-day and gets his meal; but if the work is heavy and he must be there, she will take it out to the fields to him, where he will eat it and, after a short rest,
[184] resume his work. If the work is pressing, she may remain to assist
[241] him, though she should never touch the plough. She may reap, weed, and thresh, and she carries home the rice and wheat which has been threshed. During the hotter months field work begins before daylight, and the men are back by ten o'clock. In the threshing season the work continues steadily throughout the day, for that is the time when the hot winds are active and the chaff is easily separated.
[515] The men may bathe on their way back at noon, or in the evening before
[264] their evening meal. If they return from the fields at dusk, the evening meal is usually not taken till after eight o'clock. Unless there is some
[513] social event such as preparations for a wedding or a tribal feast, or, perhaps a religious ceremony, the Kols are asleep by about nine at
[527] night. On religious and social occasions, however, the whole night may be spent in singing, watching the women dance and chatting. The social events occur usually in the slack season and work is not interfered with; but under industrial conditions there is a limit to night operations, and the singing is usually over by midnight.

[857] The children have their tasks too. The boys, as soon as they are old enough, herd cattle and goats in the forest, gather sticks, leaves and roots, and run errands for their mothers. The girls assist their mothers in the home, gather cow-dung for use as fuel and as plaster for the walls and floor.

The main variations of this routine are occasioned by social

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in the family, but the wife is in no sense his slave and plays a large part in its control and management. All affairs are brought before the family for discussion and decision before final action is taken. If one party is not agreeable to a certain proposition the other tries by coaxing or by some other means to win his or her consent. Nevertheless this picture, given by the men, may be over bright, for it appears from close observation that the rights of the wives are much less than those of the men. She is not as free as the men are and it is not the custom for her to go here or there without hindrance. The woman has a certain amount of what might be called "personal property" and is not debarred from possessing it, though this is limited to her ornaments, her clothes and anything that she may make or acquire for her personal use. When the husband dies his property goes to the sons, but as long as she is living she must be supported by the sons. If there is no son, the property remains with her as long as she lives, but passes to the husband's male relatives at her death.

The Kol widow is not subjected to the same disabilities as are found among certain classes of Hindus. She is not required to shave her head, nor discard her metal bangles and ornaments, nor wear a white *sari*. If young she may marry again, usually not less than a year after her husband's death, and if she is elderly she may go to live with her son or relatives. Widows are expected to make some contribution for their keep and are often found searching for fuel or roots and leaves.

PLACE OF THE WIFE. After marriage the chief duties of the wife are to care for the house, prepare the meals and be a mother to her children. In between it is generally expected that she will find some means to supplement the family income, either by directly engaging in remunerative work, or by gathering roots and tubers from the jungle, cow dung from the roads and paths, or wood for the kitchen fire. Dried cow dung cakes are most generally used for the fire. She does the washing of clothes for herself and her children. Men wash their own clothes.

During her monthly courses there is some interruption of her regular work. During that time she may prepare her own food, but is not permitted to prepare food for another. The man must do his own cooking or make some other arrangements for the time being. There are other taboos at this time; she must never touch men's clothes nor should milk of any kind be touched by her. She may bring water from the well for her own use, but such water is taboo to any other member of the family.

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Occupation.	*How Divided.*
Playing musical instruments.	Men only.
Dancing.	Women only.
Sacrificing an animal.	Men only.
Hom sacrifice.	Usually men, but women may.
Making blankets, clothes and gourd vessels.	Neither ever make these except Kathariyas make mattresses.
Making *lathis* of bamboo.	Men only.
Weaving mats and making leaf plates.	Neither makes these: are purchased as needed. [439]
Counting *biri* leaves.	Both men and women.
Keeping watch over crops:	
By day.	Do, but generally men.
By night.	Do, but generally men.
Bringing water from the well.	Men only.
Cleaning up the toilet of children.	Both men and women.
Husking of paddy.	Women only.
Cutting wood for home use.	In charge of men.
Gathering cow dung.	Usually men, but women may do.
Weeding the paddy field.	Women only, and children.
Reaping the paddy or wheat.	Both men and women.
Washing plates after meals.	Do.
Washing clothes.	Women.
	Each wash their own, except that women wash the children's. [296]
Making fireplaces.	Women only.
Bringing fruits from the forest.	Both men and women.
Gathering roots for eating.	Do.
Care of chickens.	Usually women, but there are exceptions.
Care of goats.	Both men and women.
Weaving of cloth.	Neither does this work.
Selling of excess grain.	Men in charge of this.
Construction of houses.	Men, with the help of women who must stay on the ground.
Milking of cows.	Usually men, but women may assist. [234]
Milking of goats.	Do.
Sweeping of houses and open courtyards.	Women only. Bachelors.
Throwing out of trash.	Do.
Bringing mud to repair walls.	Both men and women.

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4. In some things the men take the leading part, but the women assist in certain occupations, such as: 462

Grazing cattle.
Purchasing supplies in the bazaar.
Watching crops by day.
Cutting wood for the house.
Construction of houses.
Milking of cows and goats.

5. There are some things that are absolutely taboo to the women such as:

Ploughing.
Getting up on a roof.

6. There is one thing that a man should never do: wash the clothes of a woman. [296]

7. There are a number of things neither a man nor a woman does, some of them have been listed and others have not. These tasks are the particular work of certain castes and occupational groups, and Kols leave such work to them. [564]

Among Kols working in industrial centres the wife and husband often work side by side at the same task, such as digging stone, carrying baskets of stone for the lime kiln, and the like.

GUESTS AND HOSPITALITY. On account of the smallness of Kol houses it is not possible for Kols to do much in the way of entertaining. Nevertheless hospitality is extended as far as is possible under the circumstances. A visiting relative is given a place within the family. On his arrival, he is met by the men of the house and greeted. The salutation takes the form of an embrace. The two put the arms around each other and touch first the left shoulder to the left shoulder, then the right to right. The next thing is to touch each others' knees, first the left, then the right, both hands generally being used. The final part is the grasping of the right hand.[1] Provision is made for the relative so that he or she may sleep comfortably during the night. This often entails hardship on the members of the family particularly if the house is crowded. A relative takes food with the other members of the family: men sitting with men and women with women. If the visitor should be a friend but not a relative, it is usual for him to be given a place to sleep, but he does not take his food with the family. He is expected to cook his own food, although the materials for the same are supplied free to him by the family with whom he is stopping. 574 602 [576] [264] [252]

1 See plate XII.

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the ashes are thrown is called the *Kharighat* and the ceremony described as *khari thanda karna*—"the cooling of the ashes."

764

THE RETURN TO THE DWELLING PLACE. Whether the body has been buried or burned, the return from that place to the house is essentially the same. The party moves off one by one after encircling the spot, but presently the men linger and group themselves together, and the women do likewise in another group in the rear. Having once completed the round of the grave or cremation place, they should not look backwards lest the movement be interpreted by the spirit as an invitation to come along; or lest they be attacked. The women bring back with them any of the sweets that remained after placing them along the pathway as they went toward the funeral place, also some of the water left after washing the body. The sweets are cast into the tank or river in which they bathe, and the water is kept till they reach the house after the ceremonial bath, when a bit of it may be mixed with *haldi* and scattered on the chief mourner or others, and the rest used to put out any fires in the house.

764 515

Bathing. The ceremonial bath should be taken in a tank or a stream, and if necessary a detour is made to include one in their return trip. If neither is available water from a well may be used, but the actual bathing must be at some distance from the well and the water should be drawn by some one who was not at the burial ground. Whether the bath is taken at a tank or stream, the men should bathe first. The bathers should line up and if possible should all go under the water together. After being submerged once or twice they step back to the bank and proceed home in their wet clothes. The women then bathe following much the same procedure, and go home in wet clothes. Reaching there fresh water must be used to wash their feet and now they may enter the house.

768 765 [296]

Cleaning the House. During the next few hours after the return home there is much to do. All clothes have to be changed and the dirty ones washed, preferably by a Hindu *dhobi*. All the pots and vessels made of earthenware must be thrown out upon the refuse pile. Sometimes they are broken and at other times are set out and the Domar or Basor comes and takes them away. The floors and walls of the house have to be plastered and thoroughly cleaned. The chief male mourner must have his head and face shaved, but a little tuft of hair, the sacred scalp lock or *chutiya*, is generally left. Usually a Hindu *nai* is called in for this, although the work may also be done [302]

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right hand to make certain movements with the fingers similar to snapping. The accompanying pictures, show something of the nature of the movements described.[1] The singing, which on this particular occasion was at the time of the *gauna*, was said to be *gali* or abuse. The women frequently started a song and sang two or three lines of the same, while the men remained silent except for their instruments. Then the men would answer in two or three lines and the women remain silent, though frequently making movements with the hands, or turning. Finally they all sang together. The men would frequently stop all of a sudden while a woman sang a solo which sometimes came from one and sometimes from the other dancer.

ART AND WORKMANSHIP. Our study of the Kols was disappointing in the results it yielded in the field of art, for we found practically no evidence of Kol art. Nothing which they make or draw or paint seems to be characteristic of them alone, and there is little they do in imitation. They do not ordinarily decorate their houses differently from their Hindu neighbours. Occasionally the doorways have a picture representing a peacock, as indicated on plate XX. The peacock motif was also found on the urns where wheat was stored. Certain non-Kol houses, however, sometimes had the same symbol. There is apparently no taboo connected with the peacock, and the work was said to be entirely decorative. At the *holi* season the walls of the house which face the courtyard are frequently decorated with various figures. Plate XXI gives an idea of how this is done, and the drawing on the wall contains representations of tigers, peacocks, birds, sunflowers, men, flowers in a pot, and a house. It was said that women and boys do this work, never the men.

Kols seem to be deficient in handiworks of any sort. They never make baskets, wooden dishes, *dholaks*, beads nor ornaments; they do no sewing, nor making of clothes nor embroidery work. The mattress makers, the Kathariyas, come the nearest to having a handicraft, but it is not generally practised even by them. Most Kols will mend clothes, if necessary, and this is mostly done by the men. There is the usual great need for handicrafts so sadly undeveloped in rural India. Occasionally they make their own beds and cots, and rope for them is obtained from the stalks of rice called *bagai*. Such ropes are also used for drawing water from the well. Sometimes they fashion their own grinding mills from flattish stones by a chipping process. The children have no toys with which to play and none are constructed for them by their parents. Boys sometimes make a very inferior type of bow and arrow with which to hunt birds.

1 See plate XIX.